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Review.

THOUGHTS ON THE REVIVAL OF RELIGION IN NEW ENGLAND, AND THE WAY IN WHICH IT OUGHT TO BE ACKNOWLEDGED AND PROMOTED: BY JONATHAN EDWARDS, A. M., PASTOR OF THE CHURCH OF CHRIST AT NORTHAMPTON.

It is an old, but just remark, that the people in every age, have been inclined to appropriate to themselves many of the discoveries in knowledge which had been made by their predecessors; and the remark is not entirely without its application in matters of religion. We justly call the present age, for instance, an age of enterprise: but, in so doing, we forget how many conspicuous examples of an individual nature have preceded us. We look with wonder upon the missionaries and philanthropists who are now in the field, as furnishing a company of self-denying Christian laborers altogether without parallel. But, at the same time, we forget that these laborers have been stimulated by the examples of a Xavier, an Elliot, a Brainerd—and that it requires far less self-denial to follow such examples, than it did to originate them.

And thus, as to the subject of revivals. After a long period of coldness among the American churches, we have been permitted to witness the most extensive and copious out-pourings of God's Spirit. We call this age, therefore, the age of revivals. We come by degrees almost to view revivals as peculiar to this age. The power and energy with which they have been attended, surprises us; and though we read of great revivals having taken place many years ago, the magnitude of them diminishes in the distance; the means which were made use of for their promotion, are overlooked; and we are hence liable, while contemplating the revivals of our own day, to fall into the extremes of either doubting their genuineness; or of inferring from their supposed unprecedented power, that the day of millenial glory is fast drawing upon us; and that henceforward, we shall have little to do, but rejoice in the universal dissemination of vital godliness.

A recurrence to times that are past, however, will have a tendency to prevent these mistakes: and to this end we have taken up the little volume before us. To some of our readers its contents are probably familiar; but, to the majority, we shall doubtless perform an acceptable task, by bringing the opinions and circumstances of a former period, into comparison with those of the present.

The work before us, is comprised in a duodecimo of 360 pages; and is divided into five parts, as follows:

I. Shewing that the work that has of late been going on in this land, is a glorious work of God.

II. Shewing the obligations that all are under, to acknowledge, rejoice in, and promote this work, and the great danger of the contrary.

III. Shewing in many instances, wherein the subjects, or zealous promoters of this work, have been injuriously blamed.

IV. Shewing what things are to be corrected or avoided, in promoting this work, or in our behavior under it.

V. Shewing positively what ought to be done to promote this work.

We commence with part I. in which the author endeavors to show that the work then existing was a glorious work of God.

Those who have misjudged of its character, from a mistake of the head, and not of the heart, the author considers as having been led into their error,—

1. In judging of this work *a priori*.

2. In not taking the Holy Scriptures as a whole rule whereby to judge of such operations.

3. In not justly separating & distinguishing the good from the bad.

Under the first of these heads, the author says that they have greatly erred, who go about to try this work, by judging 'from the way it began—the instruments that have been employed—the means that have been made use of—and the methods that have been taken and succeeded in carrying it on.' We are first to "observe the effect wrought," he says,

And if, upon examination of it, it be found to be agreeable to the word of God, we are bound, without more ado, to rest in it as God's work; and shall be like to be rebuked for our arrogance, if we refuse so to do till God shall explain to us how he has brought this effect to pass, or why he has made use of such and such means in doing it.

To enforce this idea, he thus proceeds: Those texts are enough to cause us with trembling to forbear such a way of proceeding in judging of a work of God's Spirit, Isa. xl. 13, 14. 'who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and who taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?' John iii. 8. 'The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth.' We hear the sound, we perceive the effect, and from thence we judge that the wind does indeed blow; without waiting, before we pass this judgment, first to be satisfied what should be the cause of the wind's blowing from such a part of the heavens, and how it should come to pass that it should blow in such a manner, at such a time. To judge 'a priori,' is a wrong way of judging any of the works of God. We are not to resolve that we will first be satisfied how God brought this or the other effect to pass, and why he hath made it thus, or why it has pleased him to take such a course, and to use such and such means, before we will acknowledge his work, and give him the glory of it. This is too much for the clay to take upon it with respect to the Potter. 'God gives not an account of his matters: His judgments are a great deep: He hath his way in the sea, and his path in the great waters, and his footsteps are not known; and who shall teach God knowledge, or enjoin him his way, or say unto him, What doest thou?

And again:

No wonder, therefore, if those that go this forbidden way to work, in judging of the present wonderful operation, are perplexed and confounded. We ought to take heed that we do not expose ourselves to the calamity of those who pried into the ark of God, when God mercifully returned it to Israel, after it had departed from them.

Indeed, God has not taken that course, nor made use of those means, to begin and carry on this great work, which men in their wisdom would have thought most advisable, if he had asked their counsel; but quite the contrary. But it appears to me that the great God has wrought like himself, in the manner of his carrying on this work; so as very much to show his own glory, and exalt his own sovereignty, power and all-sufficiency, and pour contempt on all that human strength, wisdom, prudence, and sufficiency, that men have been wont to trust, and to glory in; and so as greatly to cross, rebuke and chastise the pride and other corruptions of men; in a fulfilment of that Isa. ii: 17. 'And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.' God doth thus, in intermingling in his providence so many stumbling-blocks with this work; in suffering so much of human weakness and infirmity to appear; and in ordering so many things that are mysterious to men's wisdom.

God in this work has begun at the lower end, and has made use of the weak and foolish things of the world to carry on his work. The ministers that have been chiefly improved, some of them have been mere babes in age in standing, and some of them such as have not been so high in reputation among their fellows as many others; and God has suffered their infirmities to appear in the sight of others, so as much to displease them; and at the same time it has pleased God to improve them, and greatly to succeed them, while he has not so succeeded others that are generally reputed vastly their superiors. Yea, there is reason to think that it has pleased God to make use of the infirmities and sins of some that he has improved and succeeded; as particularly their imprudent and rash zeal, and censorious spirit, to chastise the deadness, negligence, earthly-mindedness and vanity that have been found among ministers, in the late times of general declension and deadness, wherein wise virgins and foolish, ministers and people have sunk into such a deep sleep. These things in ministers of the gospel, that go forth as the ambassadors of Christ, and have the care of immortal souls, are extremely abominable to God; vastly more hateful in his sight than all the imprudence, and intemperate heats, wildness and distraction (as some call it) of these zealous preachers. A supine carelessness, and a vain, carnal, worldly spirit, in a minister of the gospel, is the worst madness and distraction in the sight of God. God may also make use at this day, of the unchristian censoriousness of some preachers—the more to humble and purify some of his own children and true servants, that have been wrongfully censured, to fit them for more eminent service, and future honor that he designs them for.

This is indeed taking broad ground; but who is there that would dare to narrow its limits. The views of the writer are strictly rational, and in strict conformity with the language of inspiration; and we tremble for those who venture to sit in judgment on the present work of God, on any other principles. Their counsels shall certainly come to nought. God will work in his own way, and who shall hinder him?

II. Under the second head, the author exposes another fundamental error in those "who do not acknowledge the divinity of this work,"—that of "not taking the Holy Scriptures as a whole, and in itself a sufficient rule," by which to make up their judgment. "Those (he says) that have one certain consistent rule to judge by, are likely to come to some determination:" but not so with those that have half a dozen different rules to make the matter in hand agree with. "No wonder that, instead of justly and clearly determining, they do but darken and perplex themselves & others."

He then says in the first place,

Some make philosophy, instead of the Holy Scriptures, their rule of judging of this work; particularly the philosophical notions they entertain of the nature of the soul, its faculties and affections. Some are ready to say, "There is but little sober solid religion in this work: it is little else but flash and noise. Religion now-a-days all runs out into transports and high flights of the passions and affections." In their philosophy, the affections of the soul are something diverse from the will, and not appertaining to the noblest part of the soul, but the meanest principles that it has, that belong to men as partaking of animal nature, and what he has in common with the brute creation, rather than any thing whereby he is conformed to angels and pure spirits. And though they acknowledge that there is a good use may be made of the affections in religion, yet they suppose that the substantial part of religion does not consist in them—but they are rather to be looked upon as something adventitious and accidental in Christianity.

Again he says:

All will allow that true virtue or holiness has its seat in the heart, rather than in the head: It therefore follows from what has been said already, that it consists chiefly in holy *affections*. The things of religion take place in men's hearts, no further than they are *affected* with them. The informing of the understanding is all vain, any farther than it *affects* the heart; or which is the same thing, has influence on the *affections*.

Those gentlemen that make light of these raised affections in religion, will doubtless allow that true religion and holiness, as it hath its seat in the heart, is capable of very high degrees and high exercises in the soul. As for instance: They will doubtless allow that the holiness of the heart or will, is capable of being raised to an hundred times as great degree of strength as it is in the most eminent saint on earth, or to be exerted in an hundred times so strong and vigorous exercises of the heart; and yet be true religion or holiness still, but only in an high degree. Now therefore I would ask them, By what name they will call these high and vigorous exercises of the will or heart? Are they not high affections? What can they consist in, but high acts of love; strong and vigorous exercises of benevolence and complacence: high exalting and admiring thoughts of God and his perfections; strong desires after God, &c.? And now what are we to come to, but high and raised affections? Yea, those very same high and raised affections that before they objected against, or made light of, as worthy of little regard.

The author goes into some detail about the philosophy of the affections, says that exercises in heaven will of course be high or raised, &c., and then proceeds:

Though there are false affections in religion, and affections that in some respects are raised high, that are flashy, yet undoubtedly there are also true, holy and solid affections; and the higher these are raised, the better: and if they are raised to an exceeding great height, they are not to be thought meanly of, or suspected, merely because of their great degree; but on the contrary to be esteemed and rejoiced in. Charity, or divine love, is in scripture represented as the sum of all the religion of the heart; but this is nothing but an holy *affection*. And therefore in proportion as this is firmly fixed in the soul, and raised to a great height, the more eminent a person is in holiness. Divine love or charity is represented as the sum of all the religion of heaven, and that wherein mainly the religion of the church in its more perfect state on earth shall consist, when knowledge, and tongues, and prophesyings shall cease; and therefore the higher this holy affection is raised in the church of God, or in a gracious soul, the more excellent and perfect is the state of the church, or a particular soul.

If we take the scriptures for our rule, then the greater and higher are the exercises of love to God, delight and complacence in God, desires and longings after God, delight in the children of God, love to mankind, brokenness of heart, abhorrence of sin, and self-abhorrence for sin; and the peace of God which passeth all understanding, and joy in the Holy Ghost, joy unspeakable and full of glory; admiring thoughts of God, exulting and glorying in God; so much the higher is Christ's religion, or that virtue which he and his apostles taught, raised in the soul.

It is a stumbling to some that religious affections should seem to be so powerful, or that they should be so violent (as they express it) in some persons: They are therefore ready to doubt whether it can be the Spirit of God, or whether this vehemence be not rather a sign of the operation of an evil spirit. But why should such a doubt arise from no other ground than this? What is represented in scripture, as more powerful in its effects than the Spirit of God? which is therefore called 'the power of the highest,' Luke i. 35. And its saving effect in the soul called 'the power of Godliness.' So we read of the 'demonstration of the spirit and of power,' 1 Cor. ii. 4. And it is said to operate in the minds of men with 'the exceeding greatness of Divine power,' Eph. i. 19. So we read of 'the effectual working of his power, Eph. iii. 7. And of the 'power that worketh in Christians,' v. 20. And of the 'glorious power,' of God in the operations of the Spirit, Col. i. 11. And of 'the work of faith,' its being wrought 'with power,' 2 Thes. i. 11. And in 2 Tim. i. 7. the Spirit of God is called 'the Spirit of power, and of love, and of a sound mind.' So the Spirit is represented by a mighty wind, and by fire, things most powerful in their operation.

To be Continued.

From the New York Observer.

INTERVIEW WITH AN AGED CAFFREE CHIEF.

The Caffrees are a wild and robust race of men, inhabiting an extensive country in South Africa, lying directly N. E. of the colony of the cape of Good Hope, and bordering upon the country of the Hottentots. They are frequently at war with the colonists, and till recently, all attempts to establish a mission among them have proved unavailing. A few years since, however, the Methodist missionaries succeeded in establishing themselves at a station which they called Wesleyville, where they have been so highly prospered, that an encouraging opening has been made for missionary enterprise, and it is believed that notwithstanding the first difficulties and discouragements, Christianity will make effectual progress among this people. Mr. Kay, one of the missionaries, who was sent in June last, to visit Islambie, an aged and influential chief, who resides about five days' journey from Wesleyville, gives the following account of his interview, which it will be perceived has resulted in the establishment of a new station, under the happiest auspices. Mr. Kay left Wesleyville on Monday the 28th of June. He says:

We arrived at the old Chief's residence early on Saturday afternoon, and having unsaddled our horses at a short distance from his hut, we continued to stand aloof for some time, expecting that he would send a message of inquiry. We were at first told, that he was out in the fields, tending his cattle; but we soon discovered that was a mistake. Observing, however, that he neither came nor sent to us, we went up to him, and after saluting him, took our seats on the ground by his side. Seeing this, he appeared much pleased, and shook hands with each of us, at the same time sharing amongst us a piece of boiled meat which his servants had just brought for his use. He seems to be between eighty and ninety years of age, but is still very healthy and strong. He is evidently still capable of assuming all the fierceness of the savage;—nevertheless he treated us with the utmost mildness and good humour.

We had not sat long, before he requested to know what news we had brought; and, after making a few preliminary remarks, it was stated, that having obtained the sanction of his Excellency the Governor, we were desirous of establishing a Mission in some part of his territories, and that with this view, we were come to know his mind fully upon the subject, and also to learn what part of his country would be most suitable and convenient, both for him, his people, and us. To this he replied, saying, "Your intentions are good, and I am thankful to hear of them. But my country is not good enough for you; and what is still worse, my people are too bad to learn.—What teacher would come amongst them?" Here the interpreter informed him that I was ready and anxious to come, in order that I might tell them of the things of God, which would tend to their improvement and salvation. "Where," exclaimed he, "does that man (God) live?" This question is one which the Caffres frequently ask; and in such a way as at once to show the awfully ignorant state of their minds. "Darkness covers the earth, and gross darkness the minds of the people."

The next day, (Sunday,) about three P. M., the Chief sent to us, saying, we might hold service in his hut, and that the people were then at liberty, the council having broken up. We immediately went; and upon entering, found a goodly company gathered together, men, women, and children. Brother S. commenced by giving out a hymn, which the interpreter sang;—and all continued very attentive, while I related to them the news of heaven.

The service being ended, we availed ourselves of the opportunity, while all the inferior chiefs were present, to ask Islambie, whether he had come to any decision relative to our proposals. He evaded the question for some time; but subsequently told us, that he had merely done this to hear what we should say; adding, "The thing is determined, and you have nothing to do but to select a place; the land is before you." Here he expressed some degree of fear, that we were only "mocking him;" and that as soon as we left him, we should forget the subject. Hearing this, we assured him of our sincerity in the strongest terms, with which he appeared to be fully satisfied: and leaning forward upon his staff, with his eyes fixed upon the ground, he expressed himself as follows: "I see strange things to day: I am old, and unable to help or defend myself; but to-day, I get a great captain: to-day, I have got an ear: he shall be to me also for eyes! To-day, I see that I have friends in the world! I have been an earth-worm; but to-day I creep out of the hole!" Addressing himself to those around him, he continued, "Like wolves and wild dogs, we have been hid in dark places, but to-day we are called men, and see the light!" I was much affected, while, in reference to myself, he observed, "He shall be our bush;" (a figure of speech for a place of refuge.)

One of his chief counsellors now arose, and harangued the company with great fluency, and with still greater energy; congratulating all present, upon the day which now dawned upon them and their children; at the same time observing, that he hoped we were not "mocking them." I again assured them that this was far from being our intention: on the contrary, we merely waited to hear all they had to say respecting this matter, after which, I should return home, and immediately prepare to come amongst them. Hearing this, he proceeded in a strain of language, expressive of much more gratitude than we could possibly have expected from a Heathen. He concluded his speech by charging the old Chief to protect, and take care that no harm befell me or my family.

After remaining a few days with Islambie, we were conducted by Dooshani, and his brother Kye, two of his sons, to the rivulet Umkangisa, the banks of which had been mentioned by their father, as an eligible spot for our purpose. The land is high and rich; the water is good; and evidently permanent, being a collection of springs, whose different streams find a channel in the centre of a fine valley, down which the main stream runs through a rocky bed;—hence it can never be liable to that absorption, to which the rivulets in this country are generally subject, from having sandy beds. It discharges itself into the Kouya or Buffulo, one of the principal rivers in Caffreland.

It was agreed that our new station (its site being contiguous to one of the highest peaks in the country) should be called Mount Coke, in memory of that great and indefatigable Missionary, the late Rev. Dr. Coke. O that we may all be influenced by the same burning zeal for the glory of God, and the salvation of souls!

From the Boston Evening Gazette.

RELIGION'S ALL.

The mind of man is like a fluctuating sea. It is never at rest. There is a perpetual tendency, which cannot be curbed by perpetual disappointment, to send out our desires after some object beyond our present reach. But we are never satisfied from the attainment of our desires.—The law of the natural world, by which objects diminish according to their distance from us, is reserved in the moral. The objects of our wishes are magnified in proportion to the distance at which we view them. As we approach near, the charm is broken, the illusion vanishes.—They prove to be but bubbles, which, as soon as touched, dissolve in airy vapour. Still we do not rest. At every fresh disappointment, we put forth new desires and new efforts, for the attainment of some object yet more remote.

We are so constituted that pursuit is essential to our happiness. Progress, to whatever it relates, is in itself delightful to us. There is, therefore some degree of enjoyment in earthly pursuits: but it is not in "the end attained" it is in the mere progress towards that end. How vague and evanescent this! how flickering, feeble, and insecure; like the flashes emitted by a ball in rapid motion, resulting not from any resource in itself, but merely from its contact with other bodies!—The soul remains empty—a soul of vast desires, vast energies, and vast capacity! It is as if a man were to spend his whole life in running to a goal, for the mere pleasure of the race—the goal is of no value but to mark the place where he must stop. His race ended, his sand of life run out, he awakes in eternity, and what has he of all the labours that he has taken under the sun?

Amidst this tumult of the mind, this everlasting restlessness of the soul, Religion, benign visitor, heavenly monitor, descends to man. She comes in radiant and alluring form, and addresses him in accents of winning tenderness. "Receive me, and I will say to the swelling surge of passion, Peace, be still." I will quell the fever of disappointment, by leading you to fountains of living waters. I will point you to the shadow of a great rock in this weary land. Receive me, Oh! ye on whom the Son of God has looked with tenderness, and I will direct you to an object of pursuit, worthy your heavenly origin—worthy your nature,

but a little lower than that of angels—worthy the inward aspirings of which you are proudly, yet painfully conscious. You love pursuit—the object to which I will direct you is infinite; therefore your pursuit will be endless. You delight in progress—here your progress shall be commensurate with eternity. Your desires are boundless—you shall be satisfied when you awake in the likeness of God. Not only so, you shall frequently be filled, in this house of your pilgrimage, with prelibations of future blessedness. Receive me, and you need never fear what your nature renders so revolting to you, a cessation of hope, expectation, and effort. True, your capacity for happiness shall be filled as soon as you enter your everlasting inheritance. But that capacity shall be forever increasing, and forever filling with all the fulness of God. Throughout the immortality of her existence, your soul shall be continually expanding her views, strengthening her energies, and drinking deeper and deeper of the river of pleasures, which flows at the right hand of the Most High."

Such are the boundless offers of religion. All that man can desire, all that his nature can receive, more than his utmost powers of apprehension can reach. View the nature of man, and the objects by which he is surrounded; his immortal capacity forever seeking, yet forever refusing to be filled from earthly sources; and say, is not this divine religion, in its freeness, its richness, and its boundlessness, to a being thus constituted, and thus situated, is it not all? View the individual who has embraced her in his inmost soul, and entered on the high and holy course to which she dictates, and then say, with an emphasis drawn from *reality*, and not from theory alone, is not *Religion all?* See her disciple, a partaker of the ills incident to human nature. He considers himself as "under education in God's school," and whether his divine Master frown or smile, he knows the dispensation is adapted to his present need, and tends alike to fit him for his future inheritance. He regards all events as under the direction of a Being, of Almighty power, infinite wisdom, and unbounded goodness; and, therefore, whatever occurs, though his favorite schemes be crossed, he meekly says, Even so, Father, for so it seemeth good in thy sight. What moral dignity is there in the character of the Christian! Amid the "war of elements, the wreck of matter, and the crush of worlds," he can sit, like Noah in the Ark, calm, quiet, and secure, for the edifice of his hopes is built on the Rock of Ages. View the Christian as taught by religion to subdue the baneful passions of our nature, which are an everspringing source of wretchedness within our own bosoms. Instead of suffering the serpent revenge, to twine round his heart, and nourish itself in the misery of another, he has learned when he is reviled, to bless; when he is defamed, to suffer. Envy cannot insinuate itself into his mind, and corrode his peace, for he is under the influence of the precept, "Love thy neighbor as thyself;" and hence he rejoices in the prosperity of another, as if it were his own. Pride does not erect her stately tribunal in his breast, and incessantly wound his self-love, for he is taught to esteem others better than himself. A happy man is he; for, in proportion as he yields himself to the influence of the principles he has embraced, his soul is in harmony within itself, in harmony with all around him, in harmony with the governing principles of the universe. It is like a well tuned instrument; whatever key is struck, it responds melodious notes.

Follow the Christian further, as he enters the dark valley of the shadow of death. Here nature instinctively recoils. But religion takes away the sting of death, and despoils the grave of its victory. True, the proud precepts of philosophy might have enabled him to meet it with feigned composure, but it is divine religion alone, which can in reality be the strength of his heart, when heart and flesh fail. When the silver cord is loosed, and the golden bowl is broken, and the frighted soul, finding that the frail edifice is crumbling, looks out for refuge, if a dark uncertainty hang over its future destiny, it cannot but recoil in agony and horror. Religion alone, by that faith which is the *substance* of things hoped for, can present before it a vivid reality, so that when it launches into the Jordan of death, it finds firm footing, solid rock.

Blessed religion! light of the world, sole hope of a ruined race, renovating principle, which restores light and beauty where all was corruption and deformity! Extend thy benign reign—let thy hopes be embraced, and benefits diffused, until

"One song employs all nations; and all cry,
—'Worthy the Lamb, for he was slain for us!'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation, taught the strain,
Earth rolls the rapturous hosanna round."

DISTINGUISHED LIBERALITY.

Rev. Jonathan Homer, of Newton, Mass. by a card in the Boston Recorder, expresses his thanks to a society of gentlemen in his parish, for $50 to constitute him an honorary member of the American Board of Commissioners for Foreign Missions He also expresses his thanks to the ladies and gentlemen of his Society for previous contributions of the necessary sums to constitute him a life member of the American Bible Society—the American Education Society—the Middlesex Education Society—the American Tract Society—the N. Hampshire Missionary Society—the Massachusetts Domestic Missionary Society—the Newton Auxiliary Education Society—for the payment of seven years of the requisite sum for educating a native youth in India, of the name of their pastor—for the support of an aboriginal youth bearing the same name—and of a female Indian bearing the name of his deceased wife.

[N. Hamp. Rep.

Religious Intelligence.

Extract of a letter from Mr. Levi Chamberlain, *Missionary at the Sandwich Islands, to a friend in New England.*

Of the efficacy of the gospel to enlighten, soften, unite, purify and save, all faithful missionaries have had abundant evidence—and few, in modern times, more than the missionaries now labouring in the islands of the Pacific—particularly the Society Islands. The blessed influence however is not confined to the South Pacific. The rays which have streaked our horizon, and which at first shone dubious, begin to bear the distinctive marks of approaching day; and we are greatly encouraged to hope that the moral sun, with the rapidity with which the natural sun in this region reaches the horizon after his approach is announced, will rise to enlighten, cheer, and bless the dwellers in these hitherto regions of spiritual darkness and death.

Since the commencement of the current year, there has been an unusual attention to instruction and the word of God. There seems to be an almost universal turning to the *palapala*. Schools have been multiplied on all the islands, and many persons who formerly stood aloof from instruction, are beginning to apply themselves to it.

Plays and sports are almost entirely suspended. *Ulamaita* and *pahee* were formerly very favourite games, and great numbers wasted many hours of every day in attending them:—but I have not seen a single individual for several months engaged in them. A strict *tabu*, I believe, has been laid upon these sports. The chiefs and people have meetings almost daily for conversation and prayer, and to encourage one another to persevere in the good way.—Fourteen or fifteen persons, among whom are most of the highest chiefs in the nation, stand propounded for admission into the church. Kings are becoming nursing fathers, and Queens nursing mothers, to this little branch of the Christian church. The nation has never stood in so interesting an attitude as it does at the present time. It is evident that the Lord is with us, and on our side. All that has been done is his work, and it is marvellous in our eyes. Had not the Lord entertained thoughts of mercy towards this people, they had still, notwithstanding our efforts, in all their blindness, been bowing down to wood and stone.

Kauikeouli and Nahienaena, though children, are the present sovereigns. The government is in the hands of Karaimoku and Kaahumanu, and will continue to be, till Kauikeouli is old enough to take the reins. He and his sister have been placed under the instruction of the missionaries. They are docile and attentive, and are making daily improvement.

Levi Chamberlain.

From the London Missionary Chronicle, January, 1826.

IDOLATRY RENOUNCED.

Extract of a letter from Rev. Joseph Kam, dated, Island of Amboyna, (India Seas) 19th January, 1825.

"In December, 1823, I called at Elpaputy, which consists of two populous villages. Mr. Starnink, one of our Dutch missionaries, strongly desired me to remove him from that place, having now been labouring there for almost three years, and there not being any fruit from his labours; which was also the advice of the Resident, who thought it would not be advisable for him to remain; but I said to him, 'My dear brother, try but one year more, because God is able to assist you, and bless your painful labours in his appointed time.' On the 29th September, 1824, (nine months afterwards) when he had again admonished both the chiefs, or rulers of the villages, on account of their bad conduct in worshipping the dumb idols, some of the inhabitants hearing this began to be angry; and on the same evening, when he was engaged in service at the church, they went to his dwelling house and put fire on the top of it, on purpose to burn it down; but no sooner was the fire there, than a shower of rain, for about half an hour, quenched the flame.

"After the service was over, his servants told him of the circumstance. Immediately he required the chiefs to come before him to give them notice of what had happened. After this they promised to call the villagers on the following morning, to be present before the house of Mr. Starnink; when he asked the people, in general, to prove them, what was the reason of such bad conduct as that appeared to be to him, which had happened on the past night;—whether this was the reward for the assistance he was always ready to give them, and still was ready to give them, in times of sickness and disease, as well as medicines, and for instructing their children in reading the Holy Scriptures. Not one of them was able to answer him, being too well convinced of their bad conduct towards a man of such a character. At this time one of the chiefs cried out, 'I will bring my idols.' He felt the power of the truth of what Mr. S. had said to them; and the more so, when he put them in mind of the providence of God, in saving his house by sending a shower of rain just in time to drown the fire on the top of it, and to show his power in saving his servants, according to his promise.—As soon as they heard this, they were pricked to the heart; and the other chief, with the people of his village, promised to bring to him their idols at once; but as it was on the Sabbath morning, and the time when they should attend divine worship, he advised them to collect the idols all together, of both villages, and to bring them the next day; and so they all went into church, with thanksgivings to God, *the living God*, for what he had done.

"On the next day it was indeed a great solemnity, and a real feast day, as the public and private idols were collected together. Before the fire was put under them, Mr. Starnink desired all the children of the two villages to be called together, to see, for the last time, the foolishness of their parents, and what was the end of their idols, that they might keep it in remembrance; and after the fire was put under them, the children were very merry, and began to dance and rejoice; and the parents joined their children, and confessed their foolishness before God and man. Certainly we may say, this is the Lord's doing, and it is marvellous in our eyes."

Mr. Kam, in another letter, dated the 10th January, observes, that at Ceram, on the southern coast of the island, God has, by the preaching of the gospel, been showering down his mercy, so that four villages, containg 2500 souls, have forsaken their idols. Two of the villages drowned their idols in the sea, and the other two burnt theirs in the in the fire. He further says, "We recently celebrated the Saviour's dying love, when a small number of real converts sat down with us (two of his brethren) at the Lord's table. We have therefore great hope that in this part of the Molucca islands, our dear Redeemer shall see of the travail of his soul and shall be satisfied."

SPIRIT OF BENEVOLENCE IN MISSOURI.

In the St. Charles (Missouri) Jeffersonian, we find a Report of the "Female Benevolent Society" there, which was organized in the beginning of 1819. In the Spring of that year, a Sabbath School was opened under their patronage, which has increased in usefulness from that time to the present; particularly within the past year or two—since the Elders of the Church became the Superintendents. During the summer of 1821 and 1822, the Society maintained a weekly Charity School for French children; a considerable number of whom enjoyed its privileges. In the spring of 1821, they gave $10 to the Mission Family that were destined to the Osage Indians, and in 1823 constituted their pastor, Rev. Mr. Robinson, a life-member of the American Education Society, by the payment of $40. The whole amount expended by the Society since its formation, is $140, exclusive of clothing and other articles furnished to the destitute. In reference to the donation of $10 to the Osage Mission, the Report says:— *Recorder & Telegraph.*

"Some doubtless thought this small expression of our good will to the children of the forest, was actually giving our money away; but it did not so occur. The promise, "Give and it shall be given to you," was strikingly verified. This small donation was the means of making our Society known in Philadelphia, as one of the young ladies belonging to the Missionary family wrote immediately to that city, where she had been an active member of the Female Sunday School Union. The result was, we received from that Society, a donation in books for our schools, double the amount of ten dollars. From the same Society, we would also gratefully acknowledge the receipt of a very valuable present in hymns, tracts and tickets, the following year."

In reference to the donation of $40 to the American Education Society, it is remarked,

"Such are the ways of Divine providence, that we have been doubly repaid for our mere expression of attachment to the cause of Divine truth, in Mr. R.'s procuring from Boston and Andover, a Sabbath School Library. This small library we cannot but view as the harbinger of good; and humbly hope it will prove a lasting blessing to the rising generation."

Extract of a letter from Rev. John M. Ellis, to *a friend in Boston, dated Kaskaskia, Illinois. Jan.* 30, 1826.

My lot is cast for the present at Kaskaskia and St. Genevieve; the former on this. & the latter on the opposite side of the River Mississippi. Both are old French towns, with many French inhabitants still remaining; but in Kaskaskia particularly, the Americans have gained the ascendency, and we have as good a circle of society as you will meet with almost any where in New England. And also at St. Genevieve; I find as kind, agreeable and friendly people as I ever found or wish to find. You would be delighted to see with what eagerness they come together to hear the gospel. And the idea of having the institutions of religion *permanently* established and regularly administered, seem to the pious of different denominations as life from the dead. The most happy spirit, not only of toleration, but of liberality, prevails;—and they are anxious to be formed into *one church*, and commemorate the Savior's love together. I cannot but regard this country as the place the great Head of the church designs to exemplify the true spirit of Christianity in a peculiar manner, by thus bringing its members from all its different branches into such circumstances, that a union is almost unavoidable. When they thus become acquainted—come around the throne of grace together—meet together at tee Lord's table—they begin really to feel that the ground of former prejudices was altogether too slight to interrupt *for a moment*, the happy communinon of those who are to be the representatives on earth of the peace and blessedness of heaven;—much less to be the cause of mutual animosity and incurable alienation. And the effect on the world is obvious.

On the whole I am more and more interested in this country. I know not what would induce me to return to New England—so much is to be done here for the Redeemer's cause, and so encouraging seems the prospect of success.

Rec. & Tel.

Geneva College.—This institution is now established on a firm foundation, and enjoys the benefit of five professorships, viz. one of moral Philosophy and Rhetoric; one of Languages and Antiquities; one of Mathematics and Natural Philosophy; one of Chemistry, Mineralogy and Botany, & one of Law and Political Economy. The course of studies pursued, is similar to that in other universities of the United States and has been arranged with considerable judgment. In addition to the classical department, the Trustees have founded a second one, which they denominate the English course. The latter comprehends a liberal English education, and is intended to accommodate such youths as are destined for commercial, agricultural and mechanical pursuits. The students, in the present infant condition of the College, amount to 50, but hopes are entertained of a considerable accession to this number, Rev. Alonzo Potter has taken charge of the institution, as its President.—*Syracuse Gazette.*

Evangelical Lutheran Theological Seminary.—It is stated in a late York Recorder, that it has been determined to locate the Theological Seminary of the Evangelical Lutheran Church, at Gettysburg, Pa. The citizens of that place and its vicinity, have offered donations amounting to seven thousand dollars, towards the endowment of the Institution, erection of buildings, &c. The Seminary it is expected will go into operation in September next.

The Fund connected with the Convention of the Episcopal Church in the state of New York, amounts to $31,456.

The Treasurer of the New York Bible Society, in his report states, that in the month of February there was received the sum of $5001, 63, and that during the same period, there were issued Bibles and Testaments, to the value of $2176,92.

The Agricultural Society of Illinois, has, by a vote of its members, been dissolved; and its funds, which are considerable, are to be appropriated to the encouragement of Sunday Schools in that state.

The Anniversary of the American Sunday School Union, takes place at Philadelphia, on the 23d of May next.

A writer in the Connecticut Observer states, that a few young ladies in one of the clock manufactories in Plymouth, Conn. have within lesss than two years saved *gold leaf* to the value of *sixty* dollars; of which *thirty* have been remitted to the Auxiliary Missionary Society of Litchfield county, and the remainder appropriated to other charitable uses.

Revivals.

In the Episcopalian society at Lanesboro', Mass., we understand, a revival has recently commenced. The Recorder and Telegraph says, that the work, as yet, 'is principally confined to the Episcopalian Society,' and that 'there have been a considerable number of hopeful conversions."

LATER FROM WILLIAMS COLLEGE.

The last Recorder & Telegraph contains the following extract:

A letter received here from Berkshire County, dated March 19th, says, "The work goes on powerfully at Williamstown, particularly in the College. Seventeen or eighteen only, it is thought, remain unconverted, out of the ninety-five persons, that are now present.

We have been informed verbally, that a revival is now enjoyed in the town of Cicero, at the west of us; and that it is going onward with power.

Revival at Dartmouth College.—The commencement of this revival has been formerly noticed; but the New Hampshire Repository gives further particulars respecting it: such as, that the stated meetings in the town are thronged to overflowing, that the hopeful conversions are now (to speak with great caution) 30 or more; that several persons feel deeply; and, that there appear to be few who are not solicitous about the subject.

"In giving these facts to the Christian public thus early," says the writer, "we have all along had in view one object. We particularly and earnestly ask for the prayers of all who have any interest at the throne of mercy, in behalf of our College. Our request must not be denied. Considerably more than half of the young gentlemen, who are now here preparing themselves for public life, and whose influence will be extensively felt till the end of time, do not profess to have consecrated themselves to their God and Saviour. And shall they, and all their services, and all their influence be lost to the cause of piety? We press this subject upon the notice of Christians with confidence. In proportion as it is carefully examined, its importance will be magnified. Let those, then, who love Zion, and who rejoice to believe that the day is now come when her desolations in Christian lands, are to be repaired;—and when messengers of mercy are to visit the dark places of the earth, now filled with the habitations of cruelty, proclaiming "peace on earth and good will to men," frequently, and fervently, and in faith remember Dartmouth.

D. College, 28th March, 1826.

From the Religious Intelligencer.

EXTENSIVE REVIVAL OF RELIGION IN PENNSYLVANIA.

Wilkesbarre, March 3d, 1826.

Dear Sir,—As it is always interesting to the friends of the Redeemer to hear of the progress of his kingdom, I solicit the privilege of communicating through the medium of your paper, an account of a revival of religion in this vicinity.

The county of Luzerne embraces a district of more than sixty miles in length, situated on the Susquehannah river, and includes the pleasant and fertile valley of Wyoming. Except the valley, the land is very uneven, and many of the settlements quite new; on which accounts they are rather thinly inhabited, and not well supplied with the means of literary and religious improvement. There are but two Presbyterian ministers in the county; one Episcopalian, and a number of Baptists and Methodists. Almost the whole county, may be properly styled missionary ground, for though the major part of the neighborhood enjoy stated preaching from some one of the above denominations, some of them are nearly destitute, and most of those that are supplied, have preaching only once in two, three, or four weeks. I mention these circumstances, both to excite the attention of the Christian community to this destitute region, and because, without a knowledge of these, it will be impossible to form a correct estimate of the work of grace which the divine mercy has accomplished. And indeed, after after all I have stated, or can state, none but those who have been here before and after the revival, are fully prepared to say, "What hath God wrought?"

It commenced in Northumberland, a new township, containing about 1000 inhabitants. No special excitement was apparent until the beginning of July, though some of the subjects date their impressions a number of months before. A little church planted there about four years ago, with only 11 members, having been now increased to 29, were assembled on the Lord's day, not to hear the preaching of the word, (for they had preaching only once a month,) but to unite in social prayer and praise, and to hear a sermon *read*. Let those churches who are in a similar situation, be encouraged "not to forsake the assembling of themselves together," though they do not enjoy the ministry of the gospel. The Lord appeared in their midst, and by an energy of his Spirit almost instantaneous, excited a heavenly fervor in the breasts of his children, and aroused from their slumbers the impenitent and secure. The work advanced gradually till the last of the month, when it received a new impulse from the death of a young lady of 19 or 20 years of age. She possessed an amiable disposition, and was much esteemed by her acquaintance. She had also, only one week before her last illness, embraced the Saviour of sinners, and commenced that song which she has since learned more perfectly from the glorified spirits above. She died with a heavenly smile upon her countenance. "Blessed are the dead that die in the Lord." From this time the excitement extended to every part of the township: some indeed were excited, who have since fallen back; but less than sixty, we trust, were brought to a saving acquaintance with the Lord Jesus Christ.

News of this work reached the ears of Christians in the valley, some of whom with a part of their families visited the place, that they might witness this rich display of divine mercy, and obtain a blessing upon their children. In a number of instances their desires were granted. Those who had come there with their parents, careless, returned home either anxious or rejoicing. The work soon extended into Delles, Kingston, Wilkesbarre, Hanover, and Newport. Indeed, the whole valley seemed to be more or less in a state of religious excitement. In Wilkesbarre, one mile below the Borough, the meetings which had been held on Sabbath afternoon in a school-house, were so numerously attended that one half of the people could not be accommodated. They were held a number of times in the open air; and tho' some probably came from habit, and others were attracted by the novelty of the scene, the result has proved, that not a few were influenced by the Spirit of God.

In Hanover and Newport, a number of the Germans were made subjects of the work, and upon others of them who have not become decidedly pious, the effect of the revival has been, to give them more correct views concerning the nature of true religion, and to teach them the insufficiency of baptism and the Lord's supper, to procure their salvation without faith in Jesus Christ.

In some of the neighborhoods, especially in the upper part of the vallies, the work is still going on—the Sabbath which was before almost disregarded, is observed as sacred; and those who till lately never prayed in their lives, assemble on this and other days of the week, and when not favored with the presence of a minister, go forward in the performance of this duty. Family worship has also been established in many families from whose firesides a prayer was never before offered.

But my limits will not allow me to enlarge. Not much less than 300 have become the hopeful subjects of this work. About 70 have connected themselves with the Presbyterian church; not a few have joined the Baptists and Methodists, and quite a number remain unconnected with any. May the Lord carry it on till every habitation shall become a Bethel, and every heart an altar from which shall continually ascend the incense of praise to God.

Yours, &c. James Wood.

WESTERN RECORDER.

UTICA: TUESDAY, APRIL 11, 1826.

Renovation—Regeneration—Conversion—Sanctification.—Many fundamental errors in matters of religion have arisen from using as convertible terms, the words *renovation, regeneration, conversion, sanctification.*

Sin and holiness are things diametrically opposite to each other. There can be no more concord between them, than there is between Christ and Belial. Christ himself says, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." The unrenewed heart hates holiness and loves sin:—the renewed heart on the contrary hates sin and loves holiness. Before the change takes place all the affections flow directly away from holiness, and must continue thus to flow, till the current is turned in the opposite direction: and this turning therefore, must of course be instantaneous; or else there would be a time when there was no movement of the affections at all, which is contrary alike to scripture and to reason. The unrenewed heart, from its *voluntary bondage* to sin, can never put forth one single exercise of love towards holiness. This heart is carnal; it is enmity; it is not subject to the law of God, neither indeed can be: but the renewed heart hates every sin, and "consents unto the law, that it is good." Now whether we designate this change by the term, renovation, regeneration or conversion, it matters little if we only understand the nature of the thing intended.

Sanctification, however, is a different thing. It relates to growth in grace, and not to that first turning of the affections which is above described. When the current of the affections is first turned, it flows gently, and sometimes almost imperceptibly. It meets with so many obstacles and impediments, that the subject of the change may for a time be unconscious of it. Still the current moves onward; and, on the whole increases in its velocity. This increase constitutes what we understand by growth in grace.

Or, to drop the comparison:—from the first moment of renovation, the work of santification commences. The convert still feels the strong motions of sin within him. He gets into darkness and doubt, and sometimes falls deeply into sin. Still he will rise again, and renew his course with increasing strength. His graces will be invigorated, his evidences will brighten; his walk will be more steady and uniform; and his warfare against that "body of sin and death" which he still carries with him, will be prosecuted with more courage, and with increasing success.

Now, to confound this work of sanctifiation

with that of renovation (or whatever name we choose to call it, denoting always the same thing,) leads directly to the denial of total depravity, to the disowning of sudden conversions as in the case of revivals; and to several other errors of an equally dangerous nature, which at present it is not our purpose to mention.

But if we are driven to the conclusion that renovation is indeed not gradual but an instantaneous work; then let us beware how we carry our speculations into the subject of revivals. We have said in another place to-day, that men must go directly to the scriptures in this business. Let them go there, and discover what are the legitimate marks of piety; and then see whether these marks are found in the generality of those, who have been the subjects of revivals. The history of our American churches for these twenty years past, will furnish ample materials for investigation.

Edwards on Revivals.—We commence a review of this work to-day, for the special purpose of showing that there is a striking coincidence of opinion between Edwards and the Evangelical clergymen of the present period. Our own sentiments on the subject are fully known; but we confess that in reading the volume now alluded to, we were not a little surprised to find Edwards so decisive in his opinions respecting human instrumentality. The Lord will work by just such instruments as he chooses; and men are to judge of Revivals by the fruits which they produce at the the time, and afterwards; and not by the instruments which are employed in their promotion.

ALLEGORY.—The moral of the Allegory which is furnished by a correspondent to-day, is so evident as to require no explanation. The writer, we hope, will excuse the liberties we have taken with it.

We give a few more hard questions to Universalists to-day, and a few more are on file for next week.

A bad Example.—We regret extremely to see in a letter from Rev. E. G. Howe, just published in the Connecticut Observer, that, according to his own statement, the writer, on his way from Massachusetts to Illinois, as a missionary, "performed divine service *on board a boat*, up the Canal, in the forenoon *of Sabbath*," October 2d. When will our clergymen *all* learn that, *for example's sake, at least*, they must avoid *every appearance* of evil? If clergymen have a right to travel in this manner, for the special object of preaching; others may certainly be excused in travelling as hearers; and thus the practice becomes sanctioned at once; nor is it possible for sermons, or essays, or resolutions to do away the influence of such examples: actions must still speak louder than words.

Rev. Mr. James.—The Monroe (Rochester) Republican says, "the Rev. William James has been invited to the pastoral care of the second Presbyterian Church in this village, and, we are informed he has accepted the invitation."

American Education Society.—A Quarterly meeting of this society is to take place in Boston on 12th inst, at which time application for assistance will be received.

Political.

STATE LEGISLATURE.

The proceedings of last week furnish nothing of very general interest. The resolution from the Senate fixing the the term of adjournment to the 11th of April, was so amended by a vote of the Assembly, as to read 18th April. The subject of the *State Road* called forth considerable debate in the Assembly; but nothing of consequence was done about it. Bills making provision for the relief of several academies to the amount of from 1 to 2,000 dollars each, came before the Legislature, through the literary committee; and there was a bill also for the relief of Mrs. Willard's Female Seminary in Troy, the second article of which, having relation to charity scholars, called forth a debate, which is thus reported in the Albany Daily Advertiser.

It was urged against it, that it was improper to dispose of the public monies in educating charity scholars in the high and ornamental branches of education, which are almost useless except to the rich. The instructions of a French dancing master would be of little use in a common school. Our girls had better acquire a knowledge of the use of the distaff than of the guitar. The scholars in this school were principally daughters of rich men, many of whom would consider it disgraceful to have an acquaintance with pots and kettles, or the ordinary avocations of the house wife. Girls at this school might learn the arts and sciences, but it was doubtful whether they ever learnt common sense. If the state had funds to spare they ought to be distributed equally through the country. There were many female seminaries in this state, of at least as high a character for usefulness as this.

It was argued on the other side, that this school had obtained a celebrity for usefulness, over any other in the United States; that Mrs. Willard the principal, was a woman of powerful mind, and pre-eminently qualified for the station which she held; that it was of high importance that females should have a good and liberal education, for the child receives its first impressions from its mother, and that it was of vital consequence that females who teach our common schools, should be abundantly qualified for the task. That there were no arbitrary distinction in this seminary; all the scholars are put on a level, even to their dress; the daughter of a poor man is held in the same estimation as the child of a nabob.

The bill was finally lost.

Canal Routes.—On Monday, Mr. Allen from the canal committee, introduced a bill directing the survey of the following canal routes.

From the Erie canal at Camillus, thence southerly up the valley of the Nine Mile creek to Otisco Lake, thence up the said valley to the summit level in Preble, thence to Homer.

From the Erie canal to Port Watson, by the way of Skaneateles lake

From the Erie canal by the way of the Owasco lake, through Auburn to the Susquehannah, by the most eligible route.

From the Erie canal in Manlius, through Pompey East Hollow, De Ruyter, and Truxton, to Port Watson, in the town of Homer.

From the junction of Schenevas creek with the Susquehannah, in Milford, thence down the Cobbleskill creek to its junction with the Schoharie creek, and down the Schoharie to the Erie canal at Fort Hunter.

From the Pennsylvania line up the valley of the Susquehannah, by the way of Cherry Valley creek, Pleasant brook, Cobbleskill, Schoharie creek, to Fort Hunter, on the Erie canal.

From Fort Plain on the Erie canal by the way of Osuquanck creek, and Otsego lake, to Binghampton on the Susquehannah.

For a canal on the north side of the Mohawk from Utica to Alexander's bridge.

The bill also provides for a survey and examination of the Mohawk river, that it may be improved by dams and locks, so as to be navigable for loaded boats.

Mr. Allen, also made a report on a petition for a sloop canal from lake Erie, by the way of Lockport and the Eighteen Mile creek to lake Ontario, that the committee was not furnished with sufficient data to enable them to act on the subject; they therefore prayed to be discharged from the further consideration thereof, and introduced a resolution that the petition be referred to the canal commissioners, and that they make a report to the legislature as soon as convenient; which resolution was adopted.

CONGRESS.

SENATE.—March 24—30.

On Friday, several bills ordered to a third reading on Thursday, were passed and sent to the House of Representatives.

On Saturday, the Senate did not sit.

On Monday, the bill for the relief of the company of Rangers, under the command of Cap. James Bigger, and the bill on the subject of further relief of purchasers of public lands in Alabama, were read the third time and passed.

On Tuesday, the bill for the benefit of the Kentucky Asylum for the Deaf and Dumb, and the bill authorizing the reopening of the King's road, in the Territory of Florida, were ordered to be engrossed for a third reading.

On Wednesday, the bill to authorize the State of Pennsylvania to open a canal through the United States' public grounds in the vicinity of Pittsburg, and the resolution proposing an amendment to the Constitution, as it respects the periods to which any person may be elected President, were ordered to a third reading.

On Thursday, the resolution denying the power of the Executive to appoint Foreign Ministers except with the advice and consent of the Senate, and the resolution proposing the repeal of the duty on salt, were the subjects of discussion the greater part of the day.

HOUSE OF REPRESENTATIVES.—March 24-30.

On Friday, the business before the House was entirely of a private character.

The proceedings of the House were suspended for about fifteen minutes, by a violent storm of wind and rain, which beat in a great part of the large window immediately behind the chair of the Speaker, and carried away the flags from the top of the Capitol.

On Saturday, Mr. Wickliffe introduced a resolution, the object of which was to institute an inquiry into the fact of a pledge being given by the government of the United States, to the South American Republics, to defend their independence against the aggressions of any European power, except Spain, and the precise character of that pledge. The resolution was grounded on a conversation detailed by Mr. Poinsett in one of his letters to Mr. Clay, as having taken place between him and and an officer of the Mexican government. The resolution was not finally acted on, owing to the hour having elapsed before the discussion to which it led, and in which Messrs. Wickliffe, Forsyth, Webster, Buchanan, and Cook, participated, had terminated.

The select committee appointed on the subject of adjournment, made a report, stating the impracticability of reporting a day for the termination of the present session, until the pressure of the business should be lessened.

Mr. Campbell, of Ohio, also offered a resolution, asking of the President a copy of the instructions given by the Congress of Confederation, immediately at the close of the revolution, to the three Commissioners appointed to negotiate treaties with the European Powers.

On Wednesday, a committee of five was ordered to be appointed to act with the committee of the Senate, in examining and reporting the business to be acted on at the present session. An attempt was made by Mr. Hemphill, of Pa. to take up the bill to provide for the officers of the Revolutionary Army, but it was not sustained, and the discussion of the amendment of the Constitution was resumed.

On Thursday, the House went into Committee of the Whole on the state of the Union, when Mr. Bartlett, of N. H., and Mr. Cook, of Illinois, addressed the committee on the resolutions to amend the Constitution.

FOREIGN ITEMS.

It appears by late arrivals from England, that Lord Wellington's Mission to Russia, has for its prime object, some important political negociations; and it is supposed that they may relate to the liberation of the Greeks. Since the Russians are "co-religionists" with the Greeks, the accession of a new Emperor is deemed a favourable period for pushing this subject. The Duke had proceeded with a splendid retinue of six carriages, & had arrived at Berlin, on the 17th February.

Extensive failures had recently taken place in England, Germany and Holland; France felt little of the general distress.

The Great Unknown found out.—Among the failures on the list of booksellers, is that of Constable & Co., to whom Sir Walter Scott, Esq. had made himself responsible to a large amount. Sir W., it seems, in order to prove his claims on the estate, was obliged to swear "that he had an interest as author in the proceeds of those works." He lost all his estate excepting the lucrative office which he held under the government: but he can write novels yet, and his wife's estate is ample.

The session of the British parliament was opened on the second of February. The lord chancellor was not able to attend owing to continued indisposition. It was stated as a remarkable and uncommon event, that neither the king nor chancellor was present at the opening of the session. A royal communication was read by Lord Gifford.

The present situation of the woolen weavers, &c. in Rochdale and its neighborhood, is extremely trying; the distress, owing to the number of hands out of work, exceeds any thing which has been remembered. Hundreds of poor people are said to be literally starving.

An explosion of one of the Gas Works in London has taken place. It resembled an earthquake, set the building on fire and destroyed it; three or four lives were lost.

The issue of £3,000,000 by the bank of England, on the pledges of produce, seems to have revived public confidence a little.

An armistice was concluded between the British and Burmese armies on the 23d of Sept. to last for 33 days.

St. Petersburgh, Jan. 25.

It is reported that the Coronation of the Emperor Nicholas, and the Empress Alexandrino, will take place at Moscow, in the month of May next.

Prince Menzikoff is going on a mission to Persia. Next to Yermaloff, he is one of the most distinguished men of Russia. He is to make arrangements with the Shah of Persia, in case of a war with Turkey. Gen. Yermaloff and all his troops near him, had taken the oath to Nicholas.

A Stutgard Journal states, that the Emperor Nicholas, intends to mitigate the severity of the laws relative to books, which forbid the entrance of foreign works into Russia.

Endeavours are making in France to have the censorship of the press restored.

THE NEW RUSSIAN GOVERNMENT.

Nicholas has marked his accession to the throne of the Czars, by a proclamation of Clemency. All debtors to the state confined for debts not exceeding 2000 roubles, are to receive full discharge and instant liberation. Exchequer debts due at the time that he mounted the throne, and not exceeding 2000 roubles, and of which there is no probability of recovering a larger amount, he directs shall be no farther prosecuted. A portion of arrears of certain taxes is remitted: And criminals who had been condemned to be scourged by the public executioner and to hard labour in exile, are exempted from the former punishment. "By granting such exemptions for this once," says the Emperor, "we hope that the mitigation of penalties will not tend to relax the salutary fear of the laws and that the cancelling of arrears of taxes will excite an increased emulation among the contributors, to fulfil all their public pecuniary as well as moral obligations." [*New York Religious Chronicle.*

Good News from Greece.—Letters from Smyrna, of the 27th December, and from Corfu of the 31st of January, announce an important victory gained by the Greeks under the walls of Missolonghi. Ibrahim Pacha having embarked a great part of his troops at Patras for the siege of Missolonghi, the Hydriotes and Spezziotes, finding themselves no longer blockaded by the Ottoman fleet, promptly transported from 7 to 8000 Romeliotes, who arrived before Missolonghi at the same time as the Egyptians. The latter, surprised by this skilful manœuvre, were completely routed. It is said they lost 4000 men.

Capt. Chapman, a distinguished officer of the British navy, and commander of H. B. M.'s ship Adriane, has been dismissed from service by the decision of a court Martial, for purchasing a slave on the coast of Africa. The slave had escaped in a fortnight after she was purchased.

At the annual meeting of the subscribers to the *School for the Blind*, held at Liverpool, it was ascertained that the average subscriptions to this charity had been £1720 a year, since 1820.

The Russian Empire in extent exceeds that of France 18 times, Austria 27, Sweden 38, Turkey 5, China nearly 5, Persia 7, Japan 39 times.

A Dublin paper intimates that the Marquis of Wellesley was about to retire from the government of Ireland.

The accounts from St. Petersburgh, state that perfect tranquillity continued to prevail in the Russian capital.

Seven monied institutions in London, connected one way or another with navigation, paid last year to the Seaman's Friend Society, an aggregate of $2,469; which proves that they are wise to their own interest.

LINDLEY MURRAY, the distinguished scholar, died on the 14th of February at his house, at Holdgate, near York, in the 81st year of his age, and in the full possession of all his mental faculties. He was the author of an English Grammar, and of many other most approved works on education. Mr. M. was a native of Pennsylvania, in the United States, and a member of the Society of Friends, by whom he was much esteemed.

Incledon, the singer, died at Worcester, on the 11th Feb. after some weeks illness. He had for the last three years been in a declining state.

DOMESTIC SUMMARY.

The receipts into the treasury of the United Foreign Missionary Society, from 1st Feb to 15th March, amounted to $1393.

Creek Treaty.—The National Journal states that on Friday the President sent to the Senate for confirmation, a supplementary article to the treaty with the Creek Indians, which, it is expected, will entirely remove the objections that existed to the treaty in its original form.

The Legislature of Maine, at its last session, passed a law, exempting from attachment, execution and distress, "all produce of farms, of every kind, while standing and growing, and until the same shall have been harvested, and corn and grain necessary and sufficient for the sustenance of a debtor and his family, not exceeding thirty bushels—also, all the interest any debtor may have in one pew in any meeting house, where he and his family do statedly worship."

Eight or nine bushels of Green Peas were offered for sale in the Charleston market the 11th March.

Saxony Sheep.—At a sale in New York last week, Saxony sheep sold from $160 to $350 each, and still these liberal prices did not satisfy the expectations of the importers.

A good precedent.—At a late county court at Buffalo, Linsford Morey, stage driver, was convicted, under the statute of Nov. 1824, of running horses in the stage, fined $20, and to stand committed till paid.

Premium.—The Editor of the Wesleyan Journal offers a premium of $50 for the best written Tract on the subject of Christian Baptism. The manuscript must be sent to the Editor of the Wesleyan Journal, Charleston, S. C. before the 1st November, 1826.

Noah Webster notifies the public, in a long article in the Connecticut Herald, that he has completed his Dictionary of the English language, "at an expense of twenty years of labor, and thirty thousand dollars in money." He states that not less than seven millions of copies of his Spelling Book have been sold.

Burning Paper, not Money!!!—It appears from a late Kentucky paper, that a general burning of paper money took place at Frankfort the 20th ult. The Commentator in speaking of the conflagration, says:—"At least three bushels of the most ragged of the rags called Commonwealth's "money," were burnt at the stake for their former offences, on Monday last—masks, owls and Minervas, muses, temples and *false promises*, all went to the flames together. This burning of paper was done in conformity to a resolution of the Legislature at the last session." The amount burnt was about 300,000 dollars.

On Friday afternoon, says an Albany paper, the windmill on the hill, south of the Capitol, was destroyed by fire. The machinery was in rapid motion when the fire broke out, and the wings continued fanning the flames until the whole fell. The fire is supposed to have originated from friction.

Fire-proof Wood.—A composition has been discovered by Dr. Fuchs, Member of the Academy of Science at Munich, whereby wood is rendered incombustible; the composition is made of granulated earth, which has been previously well washed in a solution of caustic alkali, and cleared from every heterogeneous matter; this mixture, which is not decomposed by either fire or water, being spread on the wood, forms a kind of vitreous coat, which is also proof against each of these opposing elements. The building committee of the royal theatre, in that city, has made two public experiments on small buildings, six or eight feet long, and of proportionate height: one covered with the composition, the other left as usual,—the fire was kindled in each equally: that not covered with the composition was quickly consumed, the other remained perfect and entire. The cost of this process is trifling—only about 20d. per 100 square feet. The theatre has been submitted to the process, containing nearly 400,000 square feet. The late Earl Stanhope made some very successful experiments of the kind—he coated a building with a mixture of sand and glue, which proved completely fire-proof.

COMMON SCHOOLS.

From the annual report of the superintendent of common schools, we gather the following facts, which are interesting to all as connected with a subject of vital importance to the welfare of the state.

Of the 714 towns and wards in the state, 700 have made returns.

During the year past, 425,350 children have been taught on an average of 8 months.

There are 7773 school districts, of which 7117 have made returns.

The sum of $182,790 09 has been apportioned among the districts.

There has been an increase of 131 districts during the year.

There has been an increase of children taught of 22,410 in the year.

In the year 1816, there were but 146,106 children taught in schools where the public money was applied.

The amount of the school fund is $1,319,886 46.

DEATHS.

In this village, on the 5th inst. Mr. William Combs, aged 29. On the 6th, Mrs. Hamilton, 55; wife of Mr. E. Hamilton. On the 7th, an infant child of Mrs. Scott.

In Rochester, N. Y. Mr. John Shaw, aged 21. He fell into the Genesee river, and went over the falls 97 1-2 perpendicular. His body was found the next day.

In Lee, on the 26th March instant, Widow LYDIA BARLOW, in the 93d year of her age. She had sustained a good Christian character from her youth, and she retained her mental powers to an astonishing degree. She was truly a mother in Israel. In the last days of her life, she appeared to be strong in the faith, and calmly resigned to her heavenly Father's will. She fell asleep as we trust and believe in the arms of Jesus. A numerous posterity lament her loss.—*Com.*

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee Street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is dyawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 93tf

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 „ Maccoboy do.
3 „ Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 79t

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79t

BANK NOTE TABLE.

(*Corrected Weekly.*)

NEW YORK.		
Jefferson County, Adams	1 1-2	dis
Niagara		
Washington & Warren, Sandy Hill	1	
Barker's Exchange, New York	30 a 33	
Bank of Plattsburgh		
Chenango	a 2	
Mohawk	a 1-2	
Central	a 1-2	
Auburn	a 1-2	
Ontario	a 1-2	
Utica	a 1-2	
Newburgh Branch	a 1-2	
Rochester	a 1-2	
Columbia—Hudson	1 a	
Green County—Catskill	1 a	
Catskill Bank— do	1 a	
Geneva	3-4 a	
Mechanics & Farmers', Albany	1	
State Bank, do under $20	1	
Bank of Albany, under $20	1	
Orange Co. Bank, Goshen	1 a 1 1-2	
All other Banks in this state		par
CONNECTICUT.		
New Haven		par
Bridgeport		par
Norwich		par
Thames Bank, Norwith		par
Fairfield Co. Bank, Norwalk	1-2	dis
Eagle Bank, New Haven		broke
Derby		
All other banks in this state	3-4 a 1	di
RHODE ISLAND.		
All the banks in this state	1 a	dis
MASSACHUSETTS.		
Banks in the city of Boston	1-2 a 1	dis
Springfield	1-2 a	
All other Banks in the State	1 a 1-2	
MAINE.		
Wiscasset		broke
Hallowell and Augusta		broke
Castine		broke
All other banks in this state	1 a	dis
NEW HAMPSHISE.		
All the banks in the state	1 a	dis
VERMONT.		
All the Banks in the state	1 a	dis
CANADA.		
Bank of Upper Canada		dis
All others	2 1-2 a 3	
NEW JERSEY.		
State Bank at Camden	1 a 1 1-2	dis
Cumberland Bank, Bridgeton	1 a 1 1-2	
Farmers' Bank, Mount Holly	1 a 1 1-2	
Salem Steam Mill & Banking Co.	1 a 1 1-2	
Notes of the above under $5	1-2	
Lombardy and Protection		
State Bank at Trenton		
All others in the State		par
PENNSYLVANIA.		
Banks in Philadelphia		par
Chester Co.—Chester	1 a 1 1-2	dis
Delaware Co.—do	1 a 1 1-2	
Farmers' Bank, Lancaster	1 a 1 1-2	
Harrisburgh	1 a 1 1-2	
Norristown	1 a 1 1-2	
Easton	1 a 1 1-2	
Germantown	1 a 1 1-2	
Northampton	1 1-2	
Notes of the above under $5	1 1-2	
Silver Lake—Montrose		
Lancaster		
Farmers Bank—Hulmville	1 a 1 1-2	
York Bank—Little York	1 a 1 1-2	
Gettysburg	1 a 1 1-2	
Chambersburg	1-2	
Carlisle	1-2	
Pittsburgh	2	
Reading	1-2	
Greensburg	8	
Brownsville	8	
New Hope	12	
Do signed I. Q. Leake Cash'r.	1	
Other Banks in the state	15 a 95	

A DWELLING HOUSE
WITH 8 ACRES OF LAND,

PLEASANTLY situated, half a mile east of Genesee-street, will be leased for a term of years, and immediate possession given, by application to A SEWARD,

No. 60 Genesee-street.

Utica, April 10, 1826. 1wp

NOTICE.

THE co-partnership of MERRELL & HASTINGS, was dissolved on the 25th day o January last, by the death of Mr. A. MERRELL. The business of the late firm will be settled by the subscriber; and all who are indebted, are requested to make payment immediately.

CHARLES HASTINGS.

C. HASTINGS having taken GARDINER TRACY into co-partnership, they will continue the BOOK-SELLING, PRINTING, & BOOK-BINDING business, under the firm of

Hastings & Tracy,

at the store of Merrell & Hastings, where they solicit a continuance of the patronage with which the late firm was favored.

Utica, March 27, 1826. 91tf

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m92

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

CONSOLATION FOR THE LOSS OF PIOUS FRIENDS.

Why weep for those, frail child of wo,
Who've fled and left thee mourning here?
Triumphant o'er their latest foe,
They glory in a brighter sphere.

Weep not for them;—beside thee now
Perhaps they watch with guardian care,
And witness tears that idly flow
O'er those who bliss of angels share.

Or round their Father's throne above,
With raptured voice, his praise they sing,
Or on his messages of love,
They journey with unwearied wing.

Space cannot check, thought cannot bound
The high exulting souls whom He,
Who formed these million worlds around,
Takes to his own eternity.

Weep, weep no more; their voices raise
The song of triumph high to God,
And wouldst thou join their song of praise,
Walk humbly in the path they trod.

In looking over our files of papers this week, we find nothing on the subject of music, which can exactly serve to supply our columns; and we have too little leisure to task our own resources. One thing is certain: though the subject of church music is slowly rising into notice, it does not yet receive any thing like that degree of attention which it merits. If it did, we should certainly see some *little corner* devoted to it, in most of our religious journals and magazines throughout the country. Instead of this, however, two only of the thirty or forty that exchange with us, have anything like a department of musical intelligence—while the rest are either entirely silent on the subject or made to speak merely in the language of an occasiononal correspondent. This thing ought not so to be. There is in our view, a lamentable want of feeling in regard to this subject; and—what is still worse, such limited views are generally entertained respecting it by those who are the very pillars of the church, that little can be effected with the mass of community, except by the slow and almost imperceptible operation of hard drilling in cultivation.

Before the death of the lamented Fisher, the friends of the cause, were beginning to hope that a regular musical professorship, would soon be established in our country; which would have placed the art at once on a respectable footing. This project is since deferred; but to our feelings it is what is now chiefly wanting to give proper consequence to the art. We have more than enough of *would be* professors; and there are some in the ranks among us, who are entitled to a better appellation. Still there is nothing to give these persons character in the eyes of community. They often disagree among themselves; and the multitude know not where to refer to for authority.

COMMUNICATIONS.

For the Western Recorder.

QUESTIONS TO UNIVERSALISTS.

NO. III.

Does justice require that God should lead a sinner to repentance?

Is it not just that God should punish a sinner till he does repent?

Was God unjust in leaving Adam to fall into sin?

If God was not unjust in leaving Adam to become a sinner, then is he unjust in leaving some to sin as long as they live in this world?

Then why may he not justly leave some to perpetual sin?

Why may he not justly inflict on them perpetual punishment?

Is the eternal punishment of the finally impenitent necessarily unjust, barely on the supposition that such punishment is injurious to the general good of the universe?

Is every thing just in it self, which is made to promote the general good of the universe?

If so, was it not just for the Jews to crucify the Lord Jesus Christ?

—

Did not the death of Christ promote the good of the universe?

Can you prove that God will not cause murder and theft to promote the good of the universe?

But does a man, who is murdered or robbed sustain no injury?

—

From what does the hope of the gospel encourage us to expect deliverance?

Does the hope of the gospel barely encourage us to hope that God will not injure us, that he will not tyranize over us?

Are we required to pray for the salvation of all men?

Are we required to pray that all men may be saved from an unjust punishment?

If not, then does not this imply that their eternal punishment would be just?

—

It is often asserted that the endless punishment of any of our race would be inconsistent with the goodness of God.

Should it be proved that God will eternally punish such as do not repent in this life, would that prove beyond all doubt that he is not a good being?

Why do not the miseries of this whole world for nearly six thousand years, prove that he is not a good being?

If it is evident that God is a good being, notwithstanding he has allowed our world to be afflicted with numberless miseries during so long a time, why may he not be a good being, though he punish some men with never ending misery?

Does it prove that God is not good, because he afflicts with suffering during one year a man who justly deserves such affliction?

Suppose then God should punish with endless misery such as deserve it, how would this prove that he is not a good being?

—

Will it be said that the miseries of this world are inconsistent with the best good of the universe?

If the miseries of this world are not inconsistent with the best good of the universe, how can it be proved that the endless punishment of the finally impenitent is inconsistent with the best good of the universe?

If God is bound by his goodness to save all men, how can you prove that his goodness was not impeached by allowing them to fall into sin?

—

Sometimes it is said that all will be saved because the atonement is sufficient for all, and the offers and invitations of salvation are addressed to all.

Did not God bring the nation of Israel out of Egypt under such circumstances as gave reason to hope that all of that generation might enter the land of promise?

Were not the offers and invitations of entering the land of promise, made to all that generation who came out of Egypt?

Did all that generation enter the land of promise?

—

We admit that all have the *opportunity* of being saved, but does it then certainly follow that all *will* be saved?

All men have an *opportunity* to maintain a good moral character in this life. But does it then certainly follow that all *will* maintain a good moral character?

How then will it follow that all will be saved in consequence of their having an opportunity to be saved?

NORTH WOODSMAN.

For the Western Recorder.

AN ALLEGORY.

In a certain region of country, there was a beautiful valley surrounded with lofty and inaccessible hills. On the summit of one of these hills was a large lake, which was constantly wearing away its banks on the side toward the valley, into which, at a sooner or later period, it was destined to precipitate itself to the destruction of every living thing.

In the midst of this valley was a beautiful village, containing some thousands of inhabitants, who, though they saw the lake and knew that nothing but banks of sand which were fast wearing away, prevented it from rushing upon them, till they should be overwhelmed, were still determined to pursue the pleasures which were within their reach; and to yield themselves up to luxurious gratifications without reserve.—The villagers were literally intoxicated with the pursuit of pleasure. Some gloried in wealth and indulged in the pride of life. Some worshipped the god of covetousness, and others sold themselves to the demon of sensuality. The rich despised the poor; and the poor knew no higher good than to share in the occasional distributions of their bounty. Yet in the breast of every one there was a feeling of discontent. Their mirth and festivity was sure to end in disappointment, and their pleasures to sicken in disgust: and thoughts of the coming desolation would sometimes rush unbidden into the mind, and poison the sweetest sources of enjoyment. To expel these thoughts required a constant effort.—The lake was not to be mentioned in conversation. Every thing respecting it was treated as if it had been a trifle. It was denied that the desolation would ever come: 'Who ever saw such an event?' 'A whole village drowned at once?' This would never be. 'At least there would be time for flight.' 'There would be sufficient warning.' Most of them would escape.—And perhaps the event, if it ever came, would visit them just as they were ready to step into their graves. And perhaps——But there was no end to their devices. They agreed but in this one thing, to enjoy themselves at all events; and give themselves no trouble about the threatening desolation.

There was here and there as an exception to this general state of feeling, an individual who endeavoured in some measure to seek a refuge from the coming destruction. The prince of the valley had placed his watchmen on a post of observation: and many of them had been faithful to warn the villagers of their danger. They had demonstrated that the overflowing surges would soon come. They had described the inroads which the waves were making in the sand—had showed that the surrounding hills were inaccessible—that there could be no escape by flight; and that the first tempest, the first storm, the first breeze of wind which should sweep over the lake, would bring on the catastrophe. The same feelings of benevolence had previously induced the owner of the valley to form an immensely large foundation, embracing an ark which was so constructed as to rise with it when the flood should come and buoy up every thing upon it, to the surface of the deep, till it should float to the shore on the hill in safety. All were invited to build on this foundation: but the giddy villagers, almost with one consent, preferred to build on the bare earth; and only here and there one was found to avail himself of the benevolent invitation.

At length the watchmen sounded such an alarm, and gave such appalling proofs of danger, that the whole village came to a solemn pause; and began to inquire for safety. The only remedy had been embraced by few: and these were trembling lest the ark should be detached from their foundation, or should prove unequal to the burthen which rested upon it. Their judgment decided correctly in this matter: but their fears overpowered them; and hence, whilst most of the villagers, by a strange infatuation were actually digging into the earth for safety, the builders on the foundation made but few and feeble efforts to convince them of their error. They knew that this error would lead to inevitable death: and many saw their dearest friends and relatives in the midst of the deluded throng. Still personal fears prevented these builders from entering deeply into the case of others. They reasoned, and remonstrated with them—invited and warned them; but all this was done with so little apparent earnestness, as to lead those who listened, to doubt of their sincerity. It was thought they knew not that what they asserted was true—and that they had but little real faith in it. The multitude paid no heed to what was said to them.—Their reply was, "we will lay our foundations deep in the earth—and then, if the floods come and the billows roll, they shall pass quietly over our heads.

At length a few were made to see the folly of their device; but most of them were still unwilling to build on the offered foundation. They said it would but float on the waters at the mercy of the winds and the waves. They saw no safety in it; and as there could be none in digging into the valley, they concluded that all efforts would be unavailing, and sat down in idleness and despondency. They treated the builders, and the Prince's watchmen, as misguided enthusiasts: and gave no heed to their representations.

Some of them at length grew cheerful, started up, assumed the character of watchmen, and strove to quiet the apprehensions of the people. One told them that water was nothing but different species of air held in combination; and, that while rushing down the hill side like a torrent, it would become decomposed, and pass off into the higher regions of the atmosphere. Another told them to dig deeper into the earth when they would find a place where the waters would pass off into the lower regions. A third pretended that there was some undiscovered sluce-way through the hills. A fourth insisted that when the flood should come, the villagers would receive a new nature; and be able to inhale water, as readily as they had done air. A fifth told the people that at the very crisis of danger, wings would spring forth from their shoulder blades, and enable them to fly from the scene of danger, into a place of perpetual ease and safety. But just as the diggers began to listen to these soothing delusions, the floods leaped over the banks and rushed into the valley. Then for one brief moment there was consternation. All saw destruction before them; but though the prince of the valley even at that late moment, sent fresh messengers to urge the villagers to flee to the ark for safety; a small number only could be prevailed upon to abandon their devices. The diggers laboured as for their lives, the impostors vociferated with vehemence, and the builders themselves were so shaken with fear as almost to forget that others were perishing. A moment more and the scene was closed; the village and its misguided inhabitants were overwhelmed, and all was silence.—But as the builders were gently borne by the winds on the bosom of the deep to the shore on the neighbouring hills, they reflected with remorse on the cause which had led them to be so indifferent to the fate of the multitude who had been left to perish.

Pleasure is seldom found where it is sought. The flowers that scatter the sweetest odours in the path of life, generally grow without culture from seeds promiscuously sown.

Modesty seldom resides in a breast that is not enriched with nobler virtues.

Miscellaneous.

IMPRISONMENT FOR DEBT.

We copy from the last N. H. Patriot, the following anecdote of Gen. Pierce. It possesses so much beneficence and magnanimity, that, like similar traits in the character of the great and good Lafayette, it ought to be recorded in every periodical work in our country, and in the memory of its citizens.—*North Star.*

As this distinguished Patriot of the revolution has been brought before the public as candidate for the office of Chief Magistrate at the ensuing election, it is but just to remind our fellow citizens of one of the many instances of his generosity. I allude to the circumstance of his liberating the prisoners from Hillsborough County Jail, in the year 1818, at the time of his taking the office of Sheriff in the county. Among these prisoners, was Capt. Moses Brewer, one of his old companions in arms, who had been confined four years for debt. In doing this act of generosity, he paid from his own pocket three or four hundred dollars. This is a case more in point with the late donation of the gallant Lafayette, in liberating the veteran Gen. Barton from the prison in Vermont, than any thing heretofore witnessed in this country. When the General went to the prison to release this unfortunate man and his associates, he addressed them as follows:—

My unfortunate fellow citizens;

The feelings excited by a view of your situation, are inexpressible. To witness those heads silvered by age and hardship, and those hearts throbbing with kindled emotions, held for this long period of time by their fellow citizens, without the imputation of a crime, in a captivity unparalleled even in the annals of the French Bastile or of Algerine slavery, always viewed by us with sentiments of inexpressible horror; is more than my nature is able to endure. To be immured in a dungeon, standing on the very soil of liberty, and in the midst of men, boasting its high privileges, is, in my mind, in which the value of freedom is closely interwoven, infinitely worse than to be endured in a foreign land, by enemies and barbarians, from whom nothing better could be expected. But, as an officer of the county, I have a duty to perform. I must either be governed by the law, and suffer you still to remain the devoted victims of unavoidable misfortune and honest poverty, shut out from the genial light of heaven and the vital air, God's equal gift to all; or endure, perhaps perish, under the privations incident to your situation, and the stern ravages of the approaching winter; forlorn and destitute, with no friend to comfort, no society to cheer, no companion to console you—Or, I must be directed by the powerful impulse of humanity; pay the debt myself, and bid you leave this dreary and gloomy abode.

My unfortunate fellow citizens;

My duty to myself will not suffer longer to remain here, an old companion in arms, who fought for the liberty of which he is deprived, for nothing more than that of being poor. My duty to my country, whose honour is deeply implicated by your sufferings, (and it is one of my first wishes its fame should remain untarnished,) and my duty to my God, who has put it in my power to relieve, irresistibly urge me to the latter course. This, I am sensible takes from me a considerable sum of money; but none but my children will have any right to reproach me, and I am confident, they will do no more than say, their father was generous to a fault.—In this view, go; receive the uncontaminated air, which is diffused abroad for the comfort of man; go to your families and friends, if you have any. Be correct in your habits. Be industrious—and if your tottering and emaciated frames are so far exhausted, as to prevent your getting a comfortable support by honest industry, apply to the good people for relief. And may the best of heaven's blessings accompany you the remainder of your days.

BENJAMIN PIERCE.

November 20, 1818.

ANECDOTE.

It is well known that Frederick the Second, King of Prussia, took great pride in having his soldiers well disciplined; and was therefore particularly attentive to the conduct of the subalterns. It is perhaps not so well known, that he sometimes manifested a real respect for religious people.

A Sergeant, named Thomas, who was very successful in training his men, and whose whole deportment pleased the King, was often noticed by him. He inquired respecting the place of his birth, his parents, his religious creed, and the place of worship which he was accustomed to attend. On being informed that he was united with the Moravians, and attended their chapel in William-street, he exclaimed, "O ho! you are a fanatic, are you? Well, well; only take care to do your duty, and improve your men."

The King's common salutation after this was, "Well how do you do? How are you going on in William-street?"

Frederick at length in conversation with the Sergaent's Colonel, mentioned his intention of promoting Thomas to an office in the commissariat department, upon the death of an aged man who then filled it. The Colonel, in order to encourage Thomas, informed him of the King's design. Unhappily, this had an injurious effect upon the mind of the Sergeant: for, alas! such is the depravity of the human heart, that few can endure the temptation of prosperity without sustaining spiritual loss.

Thomas began to forsake the the assemblies of his Christian brethren; and when reproved by his minister, he said, his heart was with them; but he was afraid of offending the King. The minister bade him take heed that his heart did not deceive him.

Soon after the Sergeant's religious declension, he was again accosted with,—"Well how do you do? How are your friends in William-street?" "I do not know please your Majesty," was the reply. "Not know not know!" answered the King; "have you been ill then!" "No please your Majesty," rejoined the Sergeant; "but I do not see it necessary to attend there so often as I used to do." "Then you are not so great a fanatic as I thought you," was the royal answer.

In a short time the aged officer died, and the Colonel waited upon his Majesty to inform him of the vacancy, and to remind him of his intention to raise Sergeant Thomas to the situation. "No! no!" said the King, "he shall not have it; he does not go to William-street so often as he used to do."—Surprised with this peremptory refusal, the Colonel withdrew; and, on his return, found the Sergeant waiting for the confirmation of his appointment.

"I do not know what is the matter with the King to-day," said the Colonel; "but he will not give you the situation: he says you do not go to William-street so often as you used to do. I do not know what he means; but I suppose you do."

Presenting a low bow to the Colonel, the Sergeant silently departed; and bowing still lower in spirit before the justice of God, he then, and ever after, adored the greatness of the divine mercy, which did not leave him to be an example of the truth of that Scripture which says, "The prosperity of fools shall destroy them."

THE HAPPINESS OF HEAVEN.

Dr. DWIGHT closes his sermon on the happiness of Heaven, with the following apt and beautiful comparison:

"To the eye of man, the sun appears a pure light—a mass of unmingled glory. Were we to ascend a continual flight toward this luminary, and could we, like the eagle, gaze upon its lustre, we should in our progress behold its splendor become every moment more intense. As we rose through the heavens, we should see a little orb changing gradually into a great world: and as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became an universe of excessive and immeasurable glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendor, and arrayed in glory and beauty; and as he advances onward through the successive periods of duration, will behold all things more and more luminous, transporting and sun-like, forever.

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 26, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.
79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.
Cash and the highest prices, paid for Pot and Pearl Ashes.
May 24, 1825. 79tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.
10 Chests Old Hyson do
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.
for sale by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825. 79tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825.

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.
Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.
In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,
THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m73

BY order of James Cochrane, Esquire, Commissioner &c. Notice is hereby given to all the creditors of George Armstrong, of Annsville, in the County of Oneida, an Insolvent Debtor, to shew cause if any they have, before the said commissioner at his office in the town of Utica, in the county of Oneida, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said Insolvent Estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.
Dated, 13th March, 1826.
GEORGE ARMSTRONG, *Insolvent.*
6w90

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at TWO Dollars in advance, or if paid within three months from the time of subscribing; or TWO Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.